

ed to stone him for his faithful and courageous testimony. What must have been the chagrin and bitter disappointment of this confident warrior when his people rejected his counsel and turned into the wilderness to suffer the divine sentence of forty years exclusion from Canaan. He was a man without personal ambitions, yet we may fancy that he anticipated with eager zeal the campaign against the mighty nations of Canaan, in which as commander of the armies, under Moses, he would find a fit arena for the display of that military genius which animated his soul. For the long period of forty years this dream of glory and conquest, this ardor of his soul to face hostile armies, to do battle with doughty giants and to storm walled cities, must be postponed, but he stood this supreme test of inaction and disappointment without impairment either of his faith or his integrity, and came out of it doubtless far better fitted for the great part he was to play as the successor of Moses and the conqueror of Canaan.

As leader of Israel and head of his impatient armies, we next see him standing on the brink of Jordan in immediate expectation of crossing to the fruitful valley of Jericho. How touching were the Lord's words to him, heartening him for his tremendous task, and for the weighty responsibilities which the death of Moses had thrown upon his shoulders. Reading between the lines of that tender exhortation recorded in the first chapter of Joshua, we can perhaps discern a momentary faltering, a dizziness and dismay well nigh overwhelming his soul. He had been so accustomed to lean upon the mighty Moses, sufficient in all emergencies, master of all exigencies, wise and great in all things. Now suddenly he stands alone, stricken with anguish and appalled with the tremendous weight of his task. In this moment of fearfulness the Lord encourages him as a father would a son, and makes him strong for his difficult work. It is also touching to read the words of confidence and loyalty addressed to him by the people, so different from that fickle generation to their fathers who forty years before threatened to stone him for advising the immediate invasion of the promised land. With a faithful God on the one hand and a loyal people on the other, he could but go forth and conquer. So may every leader of men, so may every champion of a good cause succeed. So will every pastor who leans upon a loyal people and a faithful God.

Joshua never suffered a reverse. The Lord had promised him that not a man should be able to stand before him all the days of his life, and this was literally fulfilled. In the temporary repulse of the Israelites at Ai, Joshua was not in personal command of his troops. The cause of this reverse was the transgres-

sion of Achan, but aside from this we see in it another lesson. The unparalleled triumph over Jericho had made Joshua and Israel a little over-confident. We may almost hear Joshua saying: "O there's Ai, it's of no particular consequence, and I will not dignify it by going up against it in person. A detachment, a mere squadron will do, commanded by one of the captains." But the Lord humbles this rather premature exaltation, and when the discomfited soldiers come flying into camp with the victorious Aites at their heels, Joshua immediately falls into a panic, and grovels in abject terror until the Lord orders him somewhat roughly to get up and be a man once more. Again we learn that however much the Lord co-operates with us, we are expected to use our brains, our discretion, and lay our plans with all the wisdom of reflection and experience. So when Joshua next time attacks Ai, his presumption, his over-weening self-confidence is all gone. He no longer blunders awkwardly up against the walls as if he expected them to fall down like the walls of Jericho, but instead he brings into play all his military science, and with ambushment and skill takes the city and consummates the victory. The Lord could easily make all the walls of our oppositions difficult problems and heavy tasks, fall down before us, but that is not the best way to develop our manhood, and therefore he gives all possible scope for the exercise of those talents and faculties the full development of which are essential to a rounded and symmetrical manhood.

Joshua was no diplomat, as witness the astonishing ease with which the Gibeonites bamboozled him. The child-like candor and simplicity of his mind was so easily deceived. He hadn't the slightest idea that they were fooling him, and the mouldy bread so absorbed his attention and excited his fancy that he altogether forgot to ask the Lord's advice in this important transaction. It didn't seem to occur to him that unless the purpose was to deceive, a caravan of ambassadors might naturally be expected to bake their bread every day, and that sufficient changes of clothes and shoes would not encumber their baggage. He swallowed the highly improbable story at one gulp, and made a league with Gibeon contrary to the Lord's command, but which a sense of honor would not allow him to break. This was the beginning, the fatal initiative of that policy of tolerance which afterward commingled the heathen Canaanites and the children of Israel, a contact which proved a grievous snare to the Lord's people, which doubtless led to the worship of idols, and introduced that long series of national disasters culminating in the Babylonian captivity.

With this exception which must be

laid to his inferior diplomacy, Joshua finished his task honorably and successfully, firmly settling the new nation in their promised heritage, and binding them both by the authority of his precept and example to the faithful worship of God according to the Sinaic law. On several occasions, particularly in the night march to Gibeon and the fearful onslaught at dawn upon the combined armies encamped before that city, he displayed the qualities of a great general. It was in celebration of this decisive battle that the poet Jasher indulged in that strikingly oriental hyperbolism of a waiting sun and moon, symbolizing this day different from all other days because of the greatness of the battle and the glory of the victory.

In a good old age and full of honors, the splendid old warrior passed away. No dishonor stains his life. Brave, honest, faithful, invincible Joshua adorns the pages of history and the annals of mankind.

AN ARGUMENT SETTLER

W. M. LYON

What I shall say now will be concerning the Lord's Supper as understood and observed by the brethren.

Many seem to think that we keep the Jewish passover. Please read Luke 22: 15, 16. This is the great argument settler, and comes from Christ himself, who is the Author and Finisher of our faith.

Now let us analyze what He has so plainly given here:

Many good people seem to overlook the one great fundamental truth set forth here, viz.:

That Christ instituted something to be perpetuated.

It was not the Jewish passover, it could not possibly have been it, because, as we all must admit, it found its fulfillment on the cross. When Christ, its great anti-type was nailed to the cross, this ancient Jewish rite was nailed there with him.

And it was not the communion, because it was instituted later, as verse 17 and 18 prove. Call it passover, Lord's Supper, or whatever you please, this one fact still remains, it was something given to be kept, to be perpetuated, because Jesus says it is to be fulfilled in the *kingdom of God*, and the kingdom of God as here indicated has not yet come. And a thing can not cease to exist until it has been fulfilled.

The Jewish passover could not cease to exist until it was fulfilled on the cross. When Christ, the Lamb of God, died on the cross it died with Him, so this passover of the gospel stretches over the entire gospel dispensation and will at last be fulfilled at the celebration of the marriage supper of the Lamb (Rev. 19: 7-9) when the kingdom of God will have